

not only the forces which act upon us but our behaviour under their influence and (to use a homely comparison) the spectacle gives us such assistance as we derive from a looking-glass when dressing ourselves.

Consciousness marshals our perceptions and recollections for reasoning analysis. It converts so to speak a disorderly pile of literature into a well-arranged library classifying a store of desultory information into definite knowledge which can be used to correct the instinctive propensity to link together as cause and effect events that are not essentially connected merely because one has followed the other in our experience. We owe it to knowledge, for instance, that we can deny that the state of the atmosphere upon St. Swithin's day determines the course of the weather during the forty days following.

Consciousness further sharpens the edge of the reasoning faculty by which we appreciate the properties of things. We perceive that a red flower is not an indivisible whole—to be taken as it stands—but is a flower that possesses the property of redness. Our grasp of this property is styled "conception" as opposed to our perception of the flower as a whole. Consciousness enables reason to go further and to apprehend that properties may have properties of their own. Reason sees that a flight of three birds has the property of threeness :

assisted by consciousness it sees that "threeness" has the property of being a *number* and can be classed with "fourness" and "fiveness": so also it can distinguish the property of *shape* in roundness and squareness. of *colour* in redness and blueness. Properties are. in fact. figured as abstract ideas and we gain such concepts as those of sweetness, bitterness, virtue, and vice. Nor